

*The Khurda Copper-Plate Grant of Mādhava, King of Kalinga.—By*  
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(With Plate VI)

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This set of three copper-plates comes from Khurda in Orissa and forms the second record ever discovered of King Mādhava and of the Sailodbhava dynasty from which he sprang; the only other known record of this dynasty is a copper-plate charter of the same king, Mādhava, found in the Buguḍa village of the Goomsur *tāluk* in the Ganjam District. Dr. Kielhorn has given an account of the Buguḍa plates in the *Epigraphia Indica*, Vol. III., pp. 41-46.

The new record consists of three plates strung together by a circular ring, the ends of which are secured in a seal. Each plate is  $5\frac{1}{2}$ " long,  $2\frac{5}{8}$ " broad and  $\frac{1}{10}$ " thick. The ring is 3 inches in diameter and  $\frac{3}{8}$  inch in thickness. The seal is parabolic and contains, in relief, the figure of a bull and the words "S'rih-Sainyabhītasya" (of the glorious Sainyabhīta). All the plates are inscribed, the middle one on both sides. The engraving is deep and legible.

I have completely deciphered this inscription. A small strip of metal has broken off from the right-hand margin of the middle plate; but the loss of a few letters caused thereby can almost entirely be supplied from the context. By this charter Mādhava grants lands in the village of Ārahaṇṇa or (Arahaṇṇa) in the Thorana district or *viṣaya* to a Brahman named Prajāpatisvāmin.

This grant like the previously published one is without date. The names of kings mentioned in these charters are not met with in any other record. So palæography is our only guide in fixing the date. The characters of the Khurda plates belong to the Kuṭila variety of Nāgarī, and are similar to those used in the Apshad inscription of Ādityasena. But the former show several more archaic forms, and have the vowel-marks and mātrās (horizontal top-strokes) less developed. Hence the new inscription seems to be a little older than the Apshad inscription. The Apshad inscription has been

assigned to the latter half of the 7th century. So king Mādhava of our plates cannot be later than this period.

The characters employed in the Buguḍa plates are stated by Kielhorn to belong to the same variety. But as neither photographs nor facsimiles of the plates are published with his paper, I cannot say whether the characters used in the two records are exactly alike.

King Mādhava is stated in the new plates to have sprung from S'ailodbhava's lineage, to have exercised sovereignty over the whole of Kalinga, and to have been a worshipper of the god Maheśvara. He is distinctly described as the son of Yaśobhīta and grandson of Sainyabhīta. Dr. Kielhorn considers Mādhava to be the son of Sainyabhīta. He was perhaps led to this conclusion by the fact that after having described some of his predecessors in succession, the Buguḍa plates introduce Mādhavavarman's name just after Sainyabhīta. But they do not state the relationship between the two. So this circumstance simply means that Mādhava was a descendant of Sainyabhīta, but not necessarily his son. The new plates, although they give the names of three generations only, are clear on this point and distinctly state that Mādhava was the son of Yaśobhīta and grandson of Sainyabhīta. The revised genealogy accordingly stands thus:—

Through Pulindasena's prayer was created—

S'ailodbhava, the founder of the dynasty

Raṇabhīta, (the descendant कुलज of S'ailodbhava)

Sainyabhīta I, Raṇabhīta's son सूतः

Yaśobhīta I, Sainyabhīta's descendant तस्य वंशे जातः

Sainyabhīta II, Yaśobhīta's son तनयः

Yaśobhīta II, Sainyabhīta's son

Mādhavarāja, Mādhavendra or Mādhavavarman, Yaśobhīta's son.

We need not doubt the identity of Mādhava of the new charter with Mādhavendra or Mādhavavarman of the Buguḍa plates. Both charters issue from the same place Koṅgoda, or Kaiṅgoda. In both Mādhava is described as a descendant of S'ailodbhava and a ruler of Kalinga. The village granted by the Buguḍa plates was situated in the Guḍḍa viṣaya or district. I have not been able to identify the localities mentioned in the two charters. Many villages in Ganjam and the neighbouring districts have names either beginning or ending in the

form “guda” or “guda.” One of the two charters was found at *Buguda*; another village very near *Buguda* is named *Kariguda*; another is “*Majaguda*.” *Bariguda*, *Galiguda* and *Naruguda* are in *Despalla*. A village near *Narsingpur* is called *Kanagud*. This last name is very near to the name *Koṅgoda* or *Kaiṅgoda*. However, in the absence of other proofs, we cannot be sure that they represent the same place. But although the identification of the particular localities is difficult, yet from the frequent occurrence of the form “guda” in the modern names of the villages of this part of the country, as well as from the fact that the two sets of plates have been found, one in *Ganjam* and the other in *Khurda*, we may conclude with much probability that both these districts formed parts of the possessions of King *Mādhava*.

The seal contains the name of *Sainyabhīta*; this shows that *Mādhava* was still using his grandfather’s seal or, more probably, that he had a second name, *Sainyabhīta*. The figure of a bull in the seal is significant, as *Śiva* was the god specially worshipped by this dynasty.

#### SUBSTANCE.

Hail! From the victorious camp at the residence of *Koṅgoda* King *Mādhava*,—who is the grandson of *Sainyabhīta* and son of *Yaśobhīta*, who is a devote worshipper of *Maheśvara*’s feet, who belonged to the *Śailodbhava* dynasty, who has got sovereignty over the whole of *Kaliṅga*,—being in good health and having duly honoured all the present and future recipients of the royal favour [such as *Sāmantas*, *Mahāsāmantas*, *Mahārājas*, *Rājaputras*, *Danḍanāyakas*, *Kumārāmātyas*, *Uparikas*, *Viṣayapatis*, and their employés], informs them thus:—

“Be it known to you that for the increase of the religious merit of our parents and ourselves, we give “*Kumbhāracche*<sup>1</sup>” in the *Arahaṇṇa* or (*Ārahaṇṇa*) village attached to the district of *Thoraṇa*, by means of a copper-plate charter to *Prajāpatisvāmin*, of the family of *Vatsa* and a student of the *Kāṇva* branch of the *Vājasaneyi* texts. So out of respect for religion, no one should obstruct him in its lawful enjoyment as long as the sun and the moon endure.”

Next follow three benedictory and imprecatory verses.

#### TRANSCRIPT.

##### *First Plate.*

1. स्वस्ति जयस्त्रन्धावारात्कोङ्गोदवासकात्सकलक्षमा(क्ष्मा)तलो-

<sup>1</sup> Some three letters are lost after *cch*. I suppose the word *kumbhāracche* . . . signifies a part of the village, and that it was the part where *kumbhāras* or potters lived. It was this portion only that was granted by this charter.

2. पलक्षितक्षमानयविनयविक्रमस्य प्रतापवारितारिसैन्य<sup>1</sup>-
3. स्य श्रीसैन्यभीतस्य पैत्र<sup>2</sup>प्रवृत्तविपुलामलयशसः
4. सततमयशोभीतस्य श्रीमतो यशोभीतस्यात्मजो
5. भगवंमहेश्वरचरणयुगलैकशरण्यः<sup>3</sup> शैशव एव विद्याचतुष्ट-
6. याभ्यासोन्मीलितसहजप्रज्ञातिशयावगतसमस्ता-
7. र्थतत्वः स्वमतविरचितायद्रुतकाद्यार्थबोधनैककार्यसङ्गृहि<sup>4</sup>-

*Second Plate (1st side).*

8. तविद्विद्विदग्धजनसमूहो निजभुजवलावलेपावमि[०००००]<sup>5</sup>
9. स्तपर्यन्तसामन्तशिरोमणिमरीचिसंमूर्च्छितच[र(ण)००००]
10. च्छिन्नात्तरेतरारातिवर्गो यथाक्रमप्रवृत्तसमनुरञ्जित[०००००००]
11. महानिपानमिव सर्वसत्त्वैर्यथेष्टमुपसुन्ध्यमा[(न)००]
12. वभोगसारसत्वसारप्रकर्षप्रकाशितशैलोद्भवान्ववाय[(उ)०]
13. नतसकलकलिङ्गाधिपत्यः सकलकलावाप्तकौमूर्त्त<sup>6</sup>
14. व जगता प्रमदः प्रवृत्तचक्रसङ्घर इव भगवान्माधवः

*Second Plate (2nd side).*

15. श्रीमाधवराजः कुशली थोरणविषये श्रीसामन्तमहासाम-
16. न्तमहाराजराजपुत्रदण्ड<sup>7</sup>दण्डनायककुमारामात्योपरिकवि[ष]
17. यपतितदायुक्तकादीन्नाजप्रसादोपजीविनः सकर[णं]<sup>8</sup>
18. र्तमानभविष्यतो यथाहं सत्कृत्योपदर्शयति भवतु००<sup>9</sup>
19. तां विदितमेतद्विषयसंबद्धारहस्यग्रामे कुम्भारच्छे[०००]
20. द्वयं वत्ससगोत्रवाजसनेयिकाणवप्रजापतिस्वामिने [०००]<sup>10</sup>
21. चोरात्मनश्च पुण्याभिवृद्धये ताम्बपट्टस्थित्य [०००]<sup>11</sup>

1 Read सैन्य.

2 Read पौत्र.

3 Read भगवन्महेश्वरचरणयुगलैकशरणः

4 Read ī instead of i.

5 The reading might have been वनमितसमस्त

6 Probably कौमुद इव

7 Cancel the first दण्ड

8 The letter was probably व

9 The last two letters were probably भव

10 The last three letters were मातापि

11 Read तास०

*Third Plate.*

22. तदस्याचन्द्रार्ककालं यथास्थितिभुञ्जानस्य धर्मगौरवानकेन<sup>1</sup>  
 23. चिविद्विघातकार्यं<sup>2</sup> उक्तञ्च ऋषिभिः बहुभिर्वसुधा दत्ता वज्रभिश्चा-  
 24. नूपालिता यस्य यस्य यदा भूमि तस्य<sup>3</sup> तस्य तदा फलः<sup>4</sup> ।  
 25. मा भूदफलशङ्का व<sup>5</sup> परदत्तेति पार्थिवा[\*] स्वदानात्फलमान-  
 26. न्यं परदानानुपालनं । स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां स  
 27. विष्ठायां क्रिमिभूर्त्वा<sup>6</sup> पितृभिस्सह पचते ।

1 The last letter but two should be doubled न्न

2 Read धर्मगौरवान्न केन चिद्विघातः कार्यः

3 For भति तस्य read भूमिस्तस्य      4 For फलः read फलम्

5 For व read वः

6 For क्रि read कृ